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ABSTRACT

Education has always been a cherished value in the Jewish tradition. For U.S. Jews, until the post-World War II period, the child was the principal focus of educational efforts. With an age shift in the Jewish population in the United States, the need for investigation of Jewish adult educational programs is strong. Most existing programs lack continuity of programmed development. Much current adult Jewish education comes through lecture series and isolated presentations. There is a need for more courses grounded in Jewish thought. Interactive learning has been successful, but under utilized. Changes need to be made in adult education that reflect the needs and resources of the Jewish community. Eighteen references are included. (DB)

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The Philosophy and Practice of Adult Jewish Education in the United States

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Knowledge is a fundamental value in Jewish tradition. Throughout Jewish literature it is stated that knowledge is not an end in itself, it must lead to a higher purpose. Knowledge itself must lead to deeper dimensions. The learning process does not terminate with the retrieval of information. Ideally, it should lead to the formation of personal values by which the individual Jew can live meaningfully and creatively.

It is in the family that the child learns the importance of education. Parents are the transmitters of Jewish values and therefore adult Jewish education should be an important part of their lives. Just as the child represents the Jewish and human future, so the parents represent the community of past and present. Without parent and child, these values could not endure. The wise student is one who applies his knowledge to serve and improve his life and the life of others. Although knowledge, to be worthy, must be related to worthy ideas and deeds or wisdom, wisdom also needs a foundation of basic knowledge to flourish. For this reason adult Jewish education is very important. The Jewish tradition, therefore, has always been a strong component of knowledge because it is necessary for wisdom, righteousness and compassion.

With the age shift in the Jewish population, the need for investigation of Jewish adult educational programs is clearly apparent. Educational programs currently available to adults include: full to part time graduate programs; extension courses at colleges or universities; classes at a temple or synagogue; book clubs and study groups. Most of these are independent courses without continuity or programmed development. Writing in 1977 on the future of Jewish education, Dr. Eugene Borowitz stated that "in about 15

years there will be more Jews over 65 than there are today Jews under 17."[1] The prediction may have been an understatement. In 1980, the Jewish Federation Council of Los Angeles sponsored a census of the Jewish population in the greater Los Angeles area. According to the findings, 60% of the Jews in Los Angeles were between the ages of 20 and 59.[2] With these statistics in mind the need for new services for adult Jewish education is obvious.

One of the great difficulties in dealing with the problems of Jewish education is the location of the problem. Discussions concerning the problems of Jewish education are often merely discussions of solutions, which are difficult to justify because these solutions have not been related to a specific problem. From time to time, one is told that what Jewish education needs is large sums of money. Although it is true that Jewish education is under-financed and that any significant program would probably require more funds than are currently available, it is difficult to understand why funding should precede decisions concerning ideas or progress. One of the basic problems appears to be lack of or inadequate personnel. However, our appraisal of existing personnel and a determination of a desirable qualities of new personnel would depend on our conception of education.

Within the last two decades, successive generations of American born Jews have become more "American" and less "Jewish" in identifying outlook. Cultural continuity rather than cultural adjustment is now the central problem of American Jewish life. That is, American Jewish parents now

expect Jewish schools and other educational efforts to teach their children about a cultural heritage which is no longer primarily reinforced by the home and the community. Jewish educators never claimed that their efforts would ensure cultural continuity and this task has only recently been addressed upon them. Thus the change in the structure of American Jewish life from a largely immigrant to a primarily second and third generation community raises serious questions about the present purposes and future goals of Jewish schools and Jewish education for both children and adults.

It is important to analyze the role of Jewish schooling in terms of the overall process of Jewish identification in American society. Diversity is the central action of Jewish identification, "not only do American Jews vary in the extent of their Jewishness but they are more or less identified in a number of different ways."[3] Some are more religious than others: they are more observant in their personnel life and are more involved in public religious activities. Some are more socially Jewish than others: they are more involved in non-religious social activities. Some are more ethnically Jewish than others: they feel more identified with different aspects of the Jewish cultural heritage. American Jewry has been one of the successful ethnic groups in American society. The central dilemma of American Jewry is no longer cultural adjustment, or the adaptation of traditional Jewish values to American norms. It is now cultural continuity, or how American Jews should organize themselves to ensure continuity to the next generation.

Many believe that there is a growing worldwide crisis of Jewish identity.[4] In such an environment, then, it is not surprising that Jewish education, long the stepchild in the budgeting priorities of Jewish

communities, has become the object of renewed interest and increased support. It is recognized that Jewish schools, despite their many problems, are major transmitters of identity. Indeed, the resolution of the "identity crisis" may well depend on the improvement of Jewish education.

All societies must transfer their cultural heritage - norms, values, and skills - to the next generation. In small, preindustrial communities, or folk societies, this is often accomplished by allowing the young to observe, imitate and assist adults in their activities. In this manner children learn language, values, world views and cultural skills. Under these circumstances all adults are teachers, and special settings and times for learning are not necessary. What children are expected to learn is considered "relevant" for themselves and their society because it is tied directly to daily life. With modernization, culture has become more complex and diverse. Social change has become rapid and the transmission of culture has become more problematic. Therefore, modern societies have relegated considerable responsibility for cultural transmission to specialists - teachers, and to specialized institutions - schools.

Education has been used to teach new values and new habits, particularly during the periods of rapid change. The school becomes the institution delegated by the family and community to transmit the cultural heritage that they themselves would transmit in a less complex environment. Jewish education is faced with a problem of instilling cultural values and norms that are ancient in origin. Educators must be able to distinguish

between those aspects of the Jewish culture which are widely practiced and accepted as legitimate transitions to be transferred to the next generation and those which may require a change in values and behavior. The success of the school is never-the-less dependent on support and reinforcement from family and community.

When Jews lived in relatively insulated Jewish communities, Jewish identification was then not a problem. Therefore, Jewish schools could concentrate on the single goal of transmitting knowledge. However, as Jews began to disperse and integrate into the wider society, Jewish identification became a major concern and Jewish socialization gained priority over Jewish education. When taken by themselves, however, informal Jewish educational programs have a low impact on Jewish identity. They simply cannot substitute for a good formal education.

If we consider this viewpoint of the philosophy of Jewish education, we assume that education is a "good" for children and for 18-22 year olds. What is it for adults? Adults are not required to go school - or to study or learn in any setting, formal or informal. In order to develop a successful system of adult Jewish learning, it is critical to understand that the learning process of adults is fundamentally different from that of children. Adults, as stated above, participate in an educational experience voluntarily and are generally highly motivated and usually receptive to the learning process. Of course, since adults are voluntary participants, they may also choose to withdraw if they feel that their needs are not being met, or if they object to the teacher.

home, and so forth. Adult students are sometimes spurred on by these norms, and sometimes self-consciously breaking them. What is interesting is that people at many life stages say "now is the time for this" and what they have in common is an internal readiness for a particular educational experience. Changing our cultural expectations about what adults are suppose to be doing seems to me to be incredibly powerful as an idea that gives adults permission to pursue education without undue self-consciousness. We need a way of designing education so that it recognizes the power and promise of making the resources of higher education available to adults in all life stages. Also, there is no real consensus on life stages. If we look at the life cycle from biological, sociological, or psychological perspectives, we pay attention to different phenomena to mark off the periods - our bodies, our roles, and our psyches.

Each life stage offers opportunities for learning. With this idea in mind, I would like to turn my attention again to the American Jewish community which is undergoing a transformation in adult Jewish education. Organized adult Jewish education has emerged as an important and integral part of the American Jewish educational scene since the end of World War II.[7] During this period, local synagogues, Jewish community groups, and national Jewish membership organizations began to conduct specialized Jewish educational programs for their adult constituencies. Although the emergence of organized adult Jewish education as a specialized field and process is a relatively recent phenomenon, the concept of adult study is deeply embedded in Jewish religious philosophy and in the tradition of the Jewish people. A central theme of the Judaic belief is the principle of the love of God.

This love is translated from an article of belief to a method of living through adherence to the commandments and rituals prescribe in the Bible. There is an intimate relationship between this traditional concept and the educational process.

Education was always a central element in the Jewish religion. The history and heritage of Judaism have always centered on study and scholarship. Communities and periods in Jewish history were judged by their scholastic achievements. Nourished by generation after generation that placed great value and prestige in Bible knowledge and scholarship, the educational tradition of the Jewish people was one of constant life-long learning period. This tradition was maintained in almost every generation in Jewish history, continuing to the nineteenth century. In the United States, until only recently, the primary emphasis of organized Jewish educational activity was on youth. Throughout the nineteenth century, and through almost half of the twentieth century, the major Jewish educational institutions and efforts in this country focused on the religious education of youth.

By the end of World War II, it was apparent that a major upheaval had taken place in American Jewish life. This period marked the turning point in the whole pattern of American Jewish education. The decade that witnessed the destruction of six million Jews in the Nazi holocaust and the subsequent establishment of the state of Israel, witnessed also widespread uninhibited Jewish identification, record synagogue enrollments, and increased interest in Jewish education on all levels.[8] On the adult level

there were increasing numbers of people seeking guidance and resources to help them to better accept their Jewishness, to participate in the affairs of the Jewish community, and to find self-fulfillment in their Judaism. By the early 1950s it was obvious that adult Jewish education was coming to the fore as an important new development in the American Jewish community. During this period, the general field of adult education enjoyed a great expansion and professionalization. The increasing amount of leisure time enjoyed by ever increasing numbers, as well as the escalating educational level of the average American, helped popularize adult education. In the Jewish community, the move to the suburbs in the 1940s and 1950s, and the subsequent record construction of suburban synagogue centers provided the setting and opportunity for this activity.

Despite the universality of this concern for adult Jewish education on the part of all groups in the organized Jewish community, comparatively very little is being spent on adult Jewish education by the organized Jewish community, and there are few that are professionally involved in programs of adult Jewish education. Adult Jewish education is an open field for the well-meaning amateur, or a marginal activity for professional Jewish educators whose major concern is some other aspect of Jewish education. It is no wonder that the goals of adult Jewish education tend to be fuzzy and that we have so much to learn about how to attract students, how to formulate programs which will meet the needs of individual and special groups, what approaches and techniques to use in the teaching of the adults, and what materials to use for discussion and study, in the absence of adequate syllabi, text, reference books and of course study.

It is obvious that recognition of adult Jewish education as an integral part of the total field of Jewish education is long overdue, that the Jewish community must begin to allocate the funds required for these programs, and that it must begin to train a core of experts who will make adult Jewish education their major professional concern. Adult Jewish learners attend Jewish classes because they want to be there and out of a desire to learn more about their heritage. Some may come for the social activity as well. How the classroom is managed and the kind of atmosphere that is encouraged will in large measure determine the frequency of attendance and influence future registrations in adult classes on Judaism.

Adult Jewish learning even for the non-professional is not a new comer to the Jewish community.[9] In Babylon in ancient times, periods were set aside every year to allow Jewish farmers to engage in two months of study during the natural lull in their labor immediately after the fall harvest and prior to the spring planting. Such programs not only gave non-professional students a chance to engage in study but also enabled the larger public to become intellectually conversant with Jewish positions on the issues of the day. These sessions have been amply described as the first Jewish peoples university. In the middle ages virtually every Jewish community had a group who simply came together to study the Bible. For these adults study became a refuge from an often hostile environment. The idea of adult education is not new in the American Jewish community. At the turn of the century, Jewish settlement houses in immigrant neighborhoods were characterized by their strong emphasis on adult learning. Night school teachers, many of them from different faiths, described the Jewish immigrants dedication to learning, even after a grueling day at work.

Today most synagogues in America sponsor some form of adult education.[10] Although many of these programs are superficial, they reflect the sentiment on the part of the congregation that adults should engage in study. Adult Jewish learning has not been evaluated to determine whether it properly serves the needs both of the community and of the adult learner. Gradually American Jews acquired more secular knowledge at the expense of their Jewish learning, and consequently more pressure was put on the Jewish teacher to know everything. Over the years the role of the teacher became one of a lecturer to an adult audience who were less knowledgeable. In the classroom the adult Jewish learners were inclined to think of themselves as listeners rather than as participants.

There is an inherent difficulty in determining precisely what the philosophy of Jewish education should be. Each religious trend or community organization would come to different conclusions regarding what constitutes an educated Jewish adult. Fundamental questions regarding the objectives of the educational Jewish process need to be clarified. Such questions apply not only to adult Jewish education but to religious and supplementary school education. There is a general lack of clarity as to what the Jewish educational process is designed to do. Seymore Fox, a noted Jewish educator, observed that one of the most urgent problems facing Jewish education is its lack of purpose and, consequently, its blandness for children as well as in the adult realm.[11]

It is virtually impossible to formulate a consistent set of objectives acceptable to all segments of the community, but the obstacles are not

insurmountable. Even if every Jewish communal body devises its own philosophy of education, at the very least it should have a coherent set of goals and objectives on which to build its curriculum. Jewish communal organizations that are not associated with a particular Jewish movement face yet another problem in creating a philosophy of their own, not to speak of a universally accepted theory of education. Since the success of such organizations, particularly Jewish Federations, greatly depends on achieving consensus, they have a tendency to articulate a minimal set of values in order to generate maximum agreement. These problems notwithstanding, it is of critical importance that such a process be undertaken, particularly by organizations that devote a substantial portion of their resources and energies to education. At the very least, it will help clarify some of the issues involved in adult Jewish education.

Many communal organizations perceive adult education as no more than a means of reaching unaffiliated Jews, although the field offers so many other untapped possibilities. The most vibrant synagogue and communal organizations are those whose leadership engage in learning, where learning is not only practiced for its own sake but provides opportunity to further their Jewish knowledge. The Jewish community is not a business enterprise that conducts extensive marketing surveys to target the consumers of a new product and how best to reach them, but it should recognize that adult education can appeal to a variety of audiences, each of which has different needs and interest.

People seek out Jewish education at different stages in their lives. Those who design Jewish learning programs must be sensitive to these

transition points. Some of the groups to whom particular attention should be paid because they are in stages of transition are the family, older adults, single adults, college students, and communal professionals. Many people in these categories are in the process of making important decisions regarding the kind of Jewish commitment that will affect their lives.

A good deal of adult education today comes in the form of lecture series and isolated presentations on a variety of topics. Only a small portion of the community engages in serious study on a regular basis. Although only a generalization, there are typical differences between the main branches of Judaism with respect to adult education. The liberal Reform movement is least likely to use Hebrew texts and most likely to emphasize ethical issues of the total society in its adult education courses. The Conservative movement will include Hebrew texts to the level of the Hebrew reading skills of its members and will emphasize more than Reform the details of observing Jewish holidays, the Sabbath and other rituals. The Orthodox movement is significantly different in that a significant percentage of its membership is skilled in reading the classical Judaic texts and is personally committed to a level of observance that influences the details of daily life. Many Orthodox Jews are committed to frequent, at least once a week, study sessions and in many cases study in small groups without a designated leader. In recent decades weekly Torah study has become one of the highest priorities in the American Orthodox movement. For adult Jewish education to be effective, ongoing study should be a regular activity, at least for those who occupy Jewish leadership positions.

There is a need in Jewish adult education for courses that provide a "theoretical, theological, and ideological grounding in Jewish thought and culture."[12] A difficult task to achieve would be the development of a curriculum based on a coherent philosophy of Jewish education. Text study, for example, is particularly important because it can provide the learner with a sense of authentic and primary connection with Judaism. It is an effective way for Jewish teachers and leaders to participate intelligently and knowledgeably in some of the current debates of Jewish life. Besides providing the Jewish learner with an authentic Jewish learning experience, the study of Jewish text also helps Jewish community leaders in making policy decisions on a broad array of issues by giving them an understanding of the positions espoused by various Jewish sources. The instructor should recognize that even if students lack any knowledge of the topic at hand, they can be made to contribute their valuable life experiences to the process. The study of text is particularly useful in serving as the neutral territory to which each person can bring his insights.

One of the most successful yet most under-utilized approaches to adult Jewish learning involves the interactive setting. Most adult Jewish education relies on the method of learning whereby lecturers present information to the learner who listens and absorbs. There is little interaction and little reliance on the adult learner's life experience. Numerous research studies on general adult education have shown the limitedimpact of the lecture method. Serious attention should be paid to devising innovative methods and approaches for teaching the adult learner by means of informal and interactive education. The institutions of higher

learning that train Jewish education specialists and communal workers (of which there are only a few) should be encouraged to place more emphasis on adult learning and more particularly on adult informal education.

Creating the right physical and psychological environment is of prime importance to adult learners. The teachers are the principle factor in establishing a healthy learning climate. Their attitude conveys to the learner whether the atmosphere in the classroom is going to be one of mutual respect. The teacher should recognize that the adult can bring to the learning situation an added dimension - experience from living and working in the Jewish community.[13] The teacher should try to function as a guide or a consultant but the ultimate goal is to let the adult student become as independent as possible.

American Jews in general who are concerned about their Jewish education choose settings which do not interfere with their personal development and future career opportunities. Jewish adult education consists mainly of courses which meet once a week for a six to eight week period. This educational enterprise represents the voluntary effort of autonomous institutions, mutually bound more by common aspirations than by any formal structure. Jewish adult education is almost entirely a function of the synagogues. Even in the case of Jewish adult institutes under communal auspices, the support and active participation of the religious leaders of local synagogues is essential to their functioning. It is also axiomatic that these adult institutes function within parameters set by the community which supports them. While the level of funding, or even the degree of

personal commitment of Jewish communal educational leaders does not always match the enthusiasm of verbal assertions, the climate of opinion in the councils of communal decision-making is now supportive of the Jewish adult educational endeavor.

The majority of Jewish adults will continue to receive their Jewish education in a supplementary setting. One of the most startling features of supplementary Jewish education in the last decades is the large number of educational options that have become available to choose from.[14] Older Jewish adults in many communities are demanding educational services from the synagogue and the Jewish community as never before. Young parents are flocking to hands-on, how to classes in celebrating the Jewish holidays. These young parents may be third or fourth generation Americans who have begun to realize that they may have lost touch with their Jewishness and are searching for concrete ways to regain a connection with their heritage. Communities are beginning to provide them with Jewish educational options to meet their needs. Synagogues are beginning to be involved in a variety of programs of family education which seek to provide parents with classes whose Jewish content parallels the subject matter their children are studying, or which provide opportunities for children and their parents to study together. Communities large enough to have departments of Judaism at universities provide additional staff and sophisticated curriculum opportunities for adults. In several large urban area, independent colleges of Jewish studies (e.g. Gratz College in Philadelphia, Hebrew Teachers College in Boston, etc.) offer numerous evening adult courses for college credits.

The expanding list of educational opportunities offered by the synagogues and Jewish community services has created the need for more qualified Jewish educators.[15] These educators must be able to maintain and direct existing programs but also to develop a vision of what Jewish education can be in the future. What still appears to be a very difficult problem is the crisis in Jewish school personnel, particularly Jewish teaching personnel. Supply is short, salaries are low, status is non-existent. Many of the adult classes are staffed by non-professionals or paraprofessionals with varying degrees of under-qualification. An upgraded professional and economic status of teaching personnel and would attract more talented administrative personnel to Jewish education. Graduate professional programs in Jewish education seek to train young educators to fill precisely these roles. There are still only a handful of these institutions in the United States and they are located in larger cities such as New York, Boston and Chicago. There appears to be a renewed interest in the nature of the Jewish educational enterprise. While it is still in its infancy, the movement seems to promise to deepen our understanding of the natures of Jewish education and ultimately to lead to improved policy-making and practice. Hopefully this will lead to a higher quality educational experience for Jewish adults who choose to participate in the broad array of Jewish educational opportunities that are and will be available in the American Jewish Community.

Despite the problems of the cultural environment in which Jewish adult education must operate it is important to recognize that it has some major accomplishments. In this century Jewish schooling for females has become as

universal as for males and continuing education for Jewish women as important. Throughout most of history, with the exception of the last 100 years, the Jewish education of women was accomplished mainly through an oral tradition.[16] Mother passed along information to daughter, who in turn instructed her daughter. In a slowly changing world women did not feel compelled to gather new information. Today education is different. Society in general and the world of women in particular are in a state of flux. Women are gathering information about new opportunities for themselves and are seeking out places to test their new skills.

In recent years the number of women involved in adult education has increased four times as fast as the number of men.[17] As women are no longer content to spend the majority of their time raising children, their search for new roles in society has brought pressure to increase opportunities in the classroom and has caused a proliferation of material written for and by women. Corresponding to these changes in the secular world, there has been a push to expand women's opportunities within Judaism. Pressure has been placed upon Jewish institutes of adult education to increase their courses for and about women. Until the middle 1970s a general reading of Jewish history taught us that a woman was not to be encouraged to pursue learning. She was to remain outside the charmed circle of active involvement among teacher and history. She was taught that her job was to house, feed, and raise money to bring the scholar (usually male) to town, but not to participate in the process of Jewish learning.

Formal Jewish education for females has been one of the big changes of the twentieth century.[18] In eastern Europe, very few girls were sent to religious schools. Indeed, they were more likely to receive secular training and any Jewish schooling that existed for them was very basic and elementary. As the conditions of Jewish life changed, young girls could no longer receive sufficient training from home or community alone and the tendency grew to send them to Jewish schools. However, in most countries girls are still less likely to attend Jewish schools for as many years as boys, and in the United States are less likely to attend intensive forms of Jewish schooling. They are often excluded from Biblical study and other subjects. These gender differences are not as pronounced among liberal or reform Jews. Orthodox higher institutions of learning, Yeshivot, had never admitted women for study, and non-Orthodox denominations have only recently begun to admit them for Rabbinical training. There are many Jewish educators who feel that girls enjoy their Jewish studies more than boys and are more observant of Jewish practices. Since Jewish school teachers are mostly females, it is imperative that women get the best Jewish education possible. The fact that so many Jewish females get a formal Jewish education today is a great accomplishment, but considerable efforts must yet be made before gender equity is achieved.

Jewish women are higher achievers in education. There numbers swell the enrollment list in undergraduate, post-graduate, and adult education classes. Ongoing research on and about Jewish women has created new possibilities for courses in Jewish studies for women. Today, someone planning a curriculum in Jewish studies for women would not be alone. She

would have access to more resources. We will probably continue to see the development of new and unusual courses for and about Jewish women. Current research about Jewish women in history, literature, and religion demands to be incorporated into the continuing education curriculum. There is an awareness that the future is open for new possibilities and growth regarding adult women and Jewish education.

In conclusion, Jewish education policies must stem from a thorough understanding of the social context in which Jewish educational systems find themselves. This includes the larger Jewish society and its educational system and the educational needs and resources of the local Jewish community. The success of Jewish education requires the cultivation of family and community reinforcement. The following are some of the people who should evaluate the worth of an adult Jewish education program: First are the learners, they know first hand whether they have reached their objectives or not. They know whether they are satisfied with the teacher and the learning environment. One means of obtaining evaluation from learners is through periodic interviews. Another is through the use of an evaluation questionnaire. Teachers should also evaluate classes. They are the people directly responsible for the learners' growth and are probably in the best position to measure results. Administrators, too, are responsible for evaluating the worth of the programs. They are in a key position to determine whether courses have had a effect.

Adult Jewish education has produced few scholars. Our concentration has been in the area of history, language, and religion. Many administrators in continuing education were originally program planners,

recruited from the ranks of various Jewish agencies. Now, a major hope for the future is that we can begin to develop a generation of scholars who will raise the level of research, theory - building and practice in the profession of adult Jewish education. As far as the Jewish adult learner is concerned, this is not the world of the our mother's and father's. It is the world of our future generations.

Your paper has real potential. You might want to give a few more stats on ~~the~~ various programs! Submit it to ERIC, you have very good basic information on Jewish education.

Grade - A

NOTES

[1]Marcia S. Matz, Impact of an Adult Education Program, Jewish Education, 53 (1), pp. 36.

[2]Ibid.

[3]Geoffrey E. Bock, The Social Context of Jewish Education: A Literature Review, American Jewish Committee Colloquium on Jewish Education and Jewish Identity, 1976, pp. 3.

[4]Harold S. Himmelfarb and Sergio DellaPergola, Jewish Education Worldwide, Lanham: University Press of America, 1989, pp. IX.

[5]Alfred N. Whitehead and Wallace, B. Donham, "Introduction", Business Adrift, McGraw-Hill Book Co., New York, 1931, pp. VIII.

[6]Rita Weathersby, "A Developmental Perspective on Adults' Use of Formal Education", doctoral dissertation, Harvard University Graduate School of Education, 1977, pp. 20.

[7]Samuel I. Cohen, New Directions in Adult Education, Jewish Education, 1968, 38 (2), pp. 5.

[8]Ibid., pp. 6.

[9]Deborah E. Libstadt, "Adult Jewish Learning: Policy Implications," Facing the Future: Essays on Contemporary Jewish Life, Ktav, New York, 1989, pp. 127.

[10]Ibid., pp. 128.

[11]Ibid., pp. 129.

[12]Ibid., pp. 134.

[13]Irene Fine, Educating the New Jewish Woman, Women's Institute for Continuing Jewish Education, San Diego, 1985, pp. 35.

[14]Harold S. Himmelfarb and Sergio DellaPergola, Jewish Education Worldwide, Lanham: University Press of America, 1989, pp. 131.

[15]Ibid., pp. 121.

[16]Irene Fine, Educating the New Jewish Woman, Women's Institute for Continuing Jewish Education, San Diego, 1985, pp. 1.

[17]Ibid.

[18]Harold S. Himmelfarb and Sergio DellaPergola, Jewish Education Worldwide, Lanham: University Press of America, 1989, pp. 22.

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